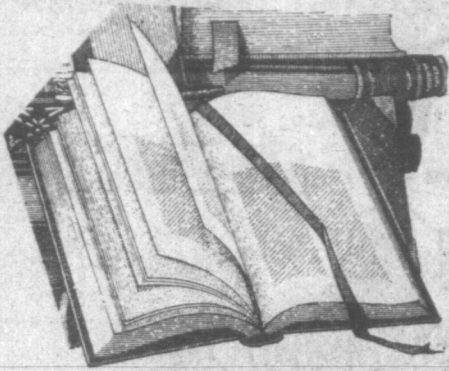


Plucky teenager's spirit lives on after 200 years



NEW YORK, NY (ABS) — People who really want a Bible will go to almost any length to get it.

Mary Jones walked 28 miles for hers, touching off a movement which inspires millions of people to this day.

Throughout the year, workers for the Bible cause in countries as far apart as India, Australia and Mary's own native Wales have been honoring the birth two centuries ago of this remarkable young woman, the American Bible Society reports.

In Wales, Mary Jones was remembered recently when Bible Society workers and others walked the same path over the hills which she had trod, her goal a Bible in Welsh.

In the Indian city of Aizawl the bicentenary of Mary's birth is being celebrated as a part of its "Year of the Bible." There are many street posters and other symbols on display.

A young Bible Society worker in

Australia, dressed in traditional Welsh garb, is covering the hundreds of miles between Sydney and Melbourne to draw attention to the needs of the world for the Word.

Mary Jones, who was born into the family of a humble weaver in 1784, wanted a Bible in her own Welsh tongue more than anything else. It took six years to save the equivalent of about 25 cents in today's currency to pay for it. Not until then was Mary, by now in her teens, able to set off over the misty hills for Bala from the family's remote home in Llanfihangel.

Mary reached the little town only to find that the last Bible was gone. But her tears of disappointment, and her strong belief in what

the Scriptures had to say to her, touched many hearts. They also moved the minister at Bala to give Mary a Bible of his own.

In time, news of Mary's walk reached London. It prompted a drive to make Bibles readily available to the people of Wales. That in turn raised the cry, "If for Wales, why not the world!"

So the modern Bible Society movement was born, putting Scriptures within reach of people in their own language for the first time.

The American Bible Society was founded shortly thereafter, in 1816, with that as its only goal.

The spirit of Mary Jones lives on, continuing to reach out to peo-



ple everywhere with the good news of salvation published in the Scriptures

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

November 8, 1984

Published Since 1877

A miracle: from San Quentin to Golden Gate Seminary

By Robert J. Hastings

SAN QUENTIN, CALIF. — Seven miles (three miles as the crow flies) from Golden Gate Baptist Seminary is California's oldest and best-known prison. It is San Quentin, housing 3,400 inmates, and the site of all California executions. Some of the most serious offenders in the state are housed here.

The seminary and the prison are similar in some respects. Both face the beautiful San Francisco Bay. Both attract the young. Their zip codes are even close — 94941 and 94974. But there the similarities end.

On a Tuesday night in October, I spent two hours inside San Quentin under the direction of Chaplain Harry Howard. I was one of 20 persons there for a one-to-one cell ministry. Several of the 20 were seminary students. We went into the huge five-tiered north cell block — a unit housed inside a barn-like shell.

"Walk, never run," warned Scott Raley, a seminarian from Colorado who drove me over. "This is a precaution, lest guards mistake you for an escapee and start shooting." But in all the 10 years that cell-visitors have been helping Chaplain Howard, no incident has occurred.

"What we do is go down the rows, stopping at cells here and there for friendly conversation, to witness, give out literature, and show a concern for the men as individuals," Scott added.

Although Howard and the other chaplains conduct public worship, this one-to-one witnessing goes on week after week. A handshake through the bars, a smile, a prayer, a free Bible, or maybe just a listening ear to someone who feels there's no one left to listen.

I was impressed.

I was more impressed a day or so later when I had a long talk with Jim Fuller, a second-year student at the seminary. The unique thing about Jim, 34, is that he was once an inmate at San Quentin himself.

As Jim unfolded his story, I could hardly make notes, so fascinated was I. By his own admission, it's a horror story of crime, delinquency, drugs, and prostitution. But it's also a good story for Jim now knows Christ. "I believe in miracles — I am one!" he told me.

Jim's problems began as a boy, growing up in Las Vegas, the victim of a broken home. "Although she did what she thought was best, Mom made the mistake of sending me away to a military boarding school when I was just nine," Jim recalled. "I was homesick; I felt unwanted; I rebelled against the authority; I saw all this as rejection."

When Jim returned home at the age of 12, his problems began in earnest — running away, fighting at school, smoking, drinking, taking money from his Mom's purse, then stealing and robbing.

"I never knew what church was as a boy," he told me. "Oh, I did go to church in reform school, but that was just to kill time. The only real influence was when I'd visit my grandmother in Santa Paula about once a year. She'd take me to church. And she prayed for me — 27 years. But I was never in vacation Bible school or anything like that."

At age 17, Jim enlisted in the U.S. Army, only to go AWOL in three months. For the next 10 years, he lived on the streets and in the parks of San Francisco and Hollywood.

"I was one of the 'flower children' generation in Haight-Asbury," he continued, "the scene of free sex and cheap dope. Soon I was into heavy drugs — speed, coke, heroin. To support my habit, I dabbled in prostitution, drug sales, pornography, stealing — anything to make a dollar."

During these years he was in and out of jails and hospitals — plagued by overdoses, arrests, hepatitis, pneumonia, and the like. "It's a miracle I'm even alive," he told me.

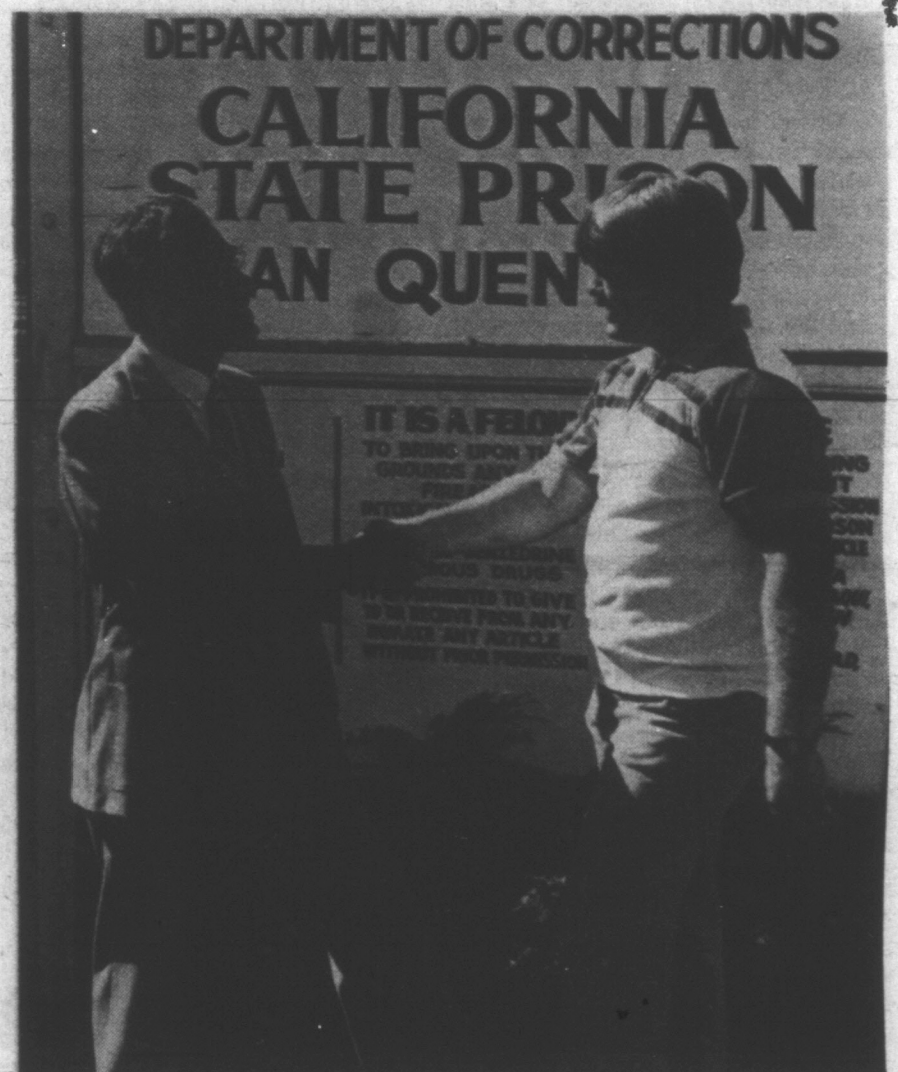
Jim's world fell apart in 1977 when he was arrested for the sale of narcotics. "They caught me with the evidence — \$10,000 worth of LSD," he explained. "At the time, I was living in Golden Gate Park with my dog."

Finding himself in the Redwood City jail, Jim took a serious look at his life for the first time. "It was like hell; I had no one to turn to; I couldn't even make bail; I had vivid flashbacks of guilt."

At this point one of those miracles took place that you hear about, but seldom see. Jim found a gospel tract, written by George Vandenberg, under his jail bunk. He read it, was convicted, fell on his knees in the presence of 20 other inmates, then came up rejoicing and forgiven. "I felt like a thousand pounds of pressure just lifted off me," he said.

Jim admits his Christian life hasn't always measured up since his conversion in Redwood City. "There were times I slipped back, because my old habits had such a grip on me," he said. But his marriage to a Christian girl, a new baby in 1981, and other factors led him to the conviction in 1982 that God was calling him to preach.

Since he hadn't finished high school,



Chaplain Harry Howard, left, welcomes seminary student Jim Fuller who came to witness to inmates. Once Fuller entered this prison as an inmate himself. (Photo by Robert J. Hastings)

Jim knew he needed training. But Golden Gate Seminary was hesitant to admit him. "My application was turned down at first, because they told me that similar students hadn't done too well, academically. They felt I should get some basic education first."

"At that point, my pastor, Ken Bevel of the Westside Baptist Church in Santa Paula, wrote another letter of endorsement. That did it. They admitted me. And the first semester, I made the dean's list!"

Although Jim is taking only the two-year associate degree, he finds himself in classes with college graduates. Competition is keen. But he keeps plodding. "At times I pinch myself and ask if it's real, if this is really me here in these classes," he smiled. "I'm proud of Golden Gate, proud to be a part of it. Classes and friend are opening a whole new world

to me."

"And then my wife, Lynn, she keeps telling me I can make it, that God has called me, that I must stick it out until I graduate."

Today, Jim Fuller walks freely around the sun-splashed campus of Golden Gate Seminary. He looks out over the sparkling San Francisco Bay a free man. Free not only in the eyes of the law, but free in Christ to minister and serve, to study and prepare.

Nor has he forgotten his former buddies at San Quentin. Each Tuesday night you'll find him inside the walls, going from cell to cell, encouraging, probing, witnessing, praying . . . telling the fellows there, "You can make it — I did! Miracles still happen — I'm one myself."

Bob Hastings is retired editor, Illinois Baptist, and visiting professor at Golden Gate Seminary

Editorials..... by don mcgregor

An important convention

A few of Mississippi's Southern Baptists will assemble in Jackson next week to take care of the business matters for all of us. We will be few in number, for all of Mississippi's 650,000 Baptists will be represented by just a few more than two-tenths of one percent.

At the bare minimum we could have 4,000 messengers registered if each church sent at least two, which is possible. Instead there will be less than 1,500.

We are used to that sort of an attendance, however, and are quite comfortable with it.

The convention begins Monday immediately after lunch and goes until noon time on Wednesday. There will be six sessions, two on Monday, three on Tuesday, and one on Wednesday.

Matters of extreme importance will be determined. For one thing, there will be a budget of \$17.5 million to consider. This action usually is taken without a ripple, and that is as it should be. This represents our involvement in world-wide missions, and we must strain every nerve in that direction. Though the budget is usually passed without a quibble, it is a matter of far-reaching significance for us and of eternal significance for hundreds of thousands of others.

The convention also will give consideration to a sizeable and sorely needed endowment campaign that would provide stabilization for our three colleges and our children's home. A campaign of \$40 million will be recommended, and that is not one dollar too much. Our colleges are seriously under-endowed, and it could very well be that our future in providing Christian education for our young people is at stake.

There will be a report from the committee that was charged with studying the feasibility of a pastors' conference for Mississippi Baptists in connection with the convention. As was noted in last week's issue of the *Baptist Record*, the committee will recommend that the programs of the convention and the Evangelism-Bible conference be strengthened with the needs of pastors in mind rather than initiating another meeting.

This is a reasonable and responsible position, and the committee is to be commended for its consideration. The attendance at the convention has begun to pick up slightly since it has adopted the format of beginning at noon Monday and ending at noon Wednesday. This allows messengers to leave home on Monday, making it possible to attend church services on Sunday evening. Leaving at noon on Wednesday allows them to be back in prayer services on Wednesday evening. The annual Brotherhood laymen's rally had to be moved to make this format possible, and it would be breaking faith with that group to establish another meeting on Monday.

The establishment of a bi-racial commission for handling the affairs of the Mississippi Baptist Seminary and other areas of cooperation with National (black) Baptists in the state will be considered. The board of trustees of the seminary has already voted to move in that direction, as noted in the Oct. 18 issue of the *Baptist Record*, but convention approval and that of the National bodies is necessary.

So it will be a convention of more than ordinary importance. Decisions on these matters should have

as broad a base as is possible.

Business, however, will not be the entire substance of the program. Some of the finest speakers in America will be on hand for inspiration and instruction. Mississippi's own Grady Cothen, recently retired as president of the Sunday School Board will lead half of the Bible Treasure features. The other half will be led by D. L. Lowrie, pastor of First Church, Lubbock, Texas, and immediate past president of the Baptist General Convention of Texas.

The closing speaker for the convention will be Winfred Moore, pastor of First Church, Amarillo, Texas, and the present president of the Texas convention.

Also on hand will be T. T. Crabtree, pastor of First Church, Springfield, Mo., and national chairman for Planned Growth in Giving. Planned Growth in Giving is the means of financing Bold Mission Thrust, the plan adopted by Southern Baptists in 1977 for providing a Christian witness for everyone in the world by the end of this century. So Planned Growth in Giving is a matter of extraordinary importance.

Then we will hear Bill O'Brien, executive vice-president of the Foreign Mission Board, and Bill Nichols of the Radio and Television Commission.

And our own homefolks are scheduled for the annual sermon and the president's address. The president is Charles Pickering, a Laurel attorney, who will be completing one year in that position. Gene Henderson, pastor of First Church, Greenville, will preach the annual sermon.

It will be a fine, inspiring, and important convention.

Not the least of that inspiration will be the music that will be presented

"NOW LET US EACH GIVE IN ACCORDANCE WITH WHAT WE REPORTED ON FORM 1040!"



JOE McGEEVER

during the convention. The first of a number of special presentations will be on Monday afternoon by the Starkville Singing Seniors of First Church, Starkville, under the direction of Truitt Roberts. Then just before the president's address by Charles Pickering of Laurel the Sanctuary Choir of First Church, Laurel, will sing.

On Monday evening the Mississippi Singing Churchmen will perform preceding the Convention Board program.

Special music on Tuesday morning will be presented by Clint Nichols, head of the Music Department at William Carey College, and by Bill and Marian Lee, music evangelists of Petal-Harvey Church, Petal. The one special music presentation on Tuesday afternoon will be by the Blue Mountain College Choir under the

direction of Bart Shanklin.

Preceding the annual sermon by Gene Henderson, pastor of First Church, Greenville, the Sanctuary Choir of that church will sing.

On Wednesday morning there will be special music by the Canticles, the ladies' ensemble of Broadmoor Church, Jackson; by Frank Stovall, head of the Music Department at Mississippi College; and by the Sanctuary Choir Men of First Church, Jackson.

During the convention, prelude music will be presented by Bobbie Butler of Alta Woods Church, Jackson; by the Singing Churchmen Handbells; by a solo handbell ringer; by the Brass Ensemble of Jones County Junior College, Ellisville, under the direction of David Young; and by Eva Hart of First Church, Jackson.

Guest opinion . . .

The Southern Baptist Convention — Seminary education

An eight-part series

Part 5

By Owen Cooper

As early as 1859, leaders of the fledgling Southern Baptist Convention recognized the need for a trained ministry. Following negotiations, the organization voted to begin seminary education by taking over a small seminary that had been organized by some of the convention leaders. It was established as the Southern Baptist Theological Seminary.

As the convention grew, as the need for providing training for church workers other than pastors grew, and as enrollment increased, the need for additional seminaries followed. Five additional seminaries have joined the family of the Southern Baptist group. The seminaries, together with the year of their affiliation with the Southern Baptist Convention, are as follows: Southern — 1859;

Southwestern — 1908; New Orleans — 1917; Golden Gate — 1944; Southeastern — 1951; Midwestern — 1957.

Currently, these six seminaries have an enrollment of approximately 12,340 students, representing approximately 24 percent of those attending all accredited seminaries of all denominations in the U.S. and Canada. In these seminaries are approximately 540 full and part-time teachers.

All who teach are required to subscribe to the articles of faith of the seminary (in some instances, this is the Baptist Faith and Message statement) which articles of faith have been judged through the years adequate in evaluating the required commitment of the teacher to meet the

standards of Biblical belief and doctrinal acceptance.

From time to time there are those who for some reason deviate from these requirements. Considering there are 541 people involved, many of whom write numerous books and lecture each week, the interesting fact remains that so few written lines can be found or spoken words heard with which even the most conservative among Southern Baptists find disagreement.

There are ways provided for handling such deviations; and records will show that when these situations arise, they are dealt with fairly and in a Christian manner, probably not as promptly as some would desire, yet hastily in the minds of others. The deviations are very few; but when

they occur, it is the duty and responsibility of the administration and trustees to handle them in a prompt and decisive manner. They should not be overlooked, but the fact that the great multitude of seminary professors are above and beyond criticism also should not be overlooked.

No one condemns the 11 apostles because one was a betrayer; few, if any, reject the Apostle Paul because of his writings or his actions before he "saw the light." It is inappropriate that our seminaries be subjected to sweeping and irresponsible condemnation and that all seminary professors be painted with the same brush or condemned because of the actions of a minuscule minority.

(Continued on page 5)

The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 108

Number 40

The Baptist Record

Thursday, November 8, 1984

BAPTIST RECORD PAGE

ACTS designs 'An Olympic Flame' as church youth outreach tool

FORT WORTH, Texas (BP) — Testimonies by Carl Lewis and other world-class athletes, highlighted in the ACTS broadcast, "An Olympic Flame," will be used in Southern Baptist churches as an outreach tool to youth during November and December.

The one-hour television special, video taped during the XXIII Olympiad in Los Angeles, will be shown on the American Christian Television System twice Nov. 25 and once Dec. 2. The Sunday night broadcasts are designed for after-church fellowships for youth.

"'An Olympic Flame' can be used to reach young people both for salvation and Christian growth," said R. Edward Gilstrap, vice-president of counseling services for the Southern Baptist Radio and Television Commission, which sponsors ACTS.

Gilstrap said the commission is of-

fering churches guidelines for setting up the fellowships, as well as discussion guides for youth and youth leaders. "The leader's discussion guide points toward a time of decision when the leader will encourage the youth to accept Christ personally or rededicate their lives to him."

To prepare youth for the presentation of the gospel, a TV program features testimonies from six athletes, most of whom were in Los Angeles to compete in the Olympics. The program was taped for ACTS Aug. 7 in a special service at First Baptist Church, Van Nuys, Calif. All the athletes who participated are members of Lay Witnesses for Christ, a ministry to athletes headed by Sam Mings.

"Our objective isn't to be a role model to young people," said Lewis, winner of four gold medals in Los Angeles. "It's just to show who our

role model is . . . Jesus Christ in our hearts." In his testimony, Lewis tried to turn attention away from his achievements and toward his faith in Christ. "That's the one element that's going to be there today, tomorrow and forever."

Lewis was joined on the program by track stars Willie Gault, Valerie Briscoe Hooks, Calvin Smith, Madeline Manning Mims, and basketball star Joe Ward.

Mims, a four-time Olympian and now a recording artist, said she was glad to see Christian athletes finally taking their testimonies to the public. "For sixteen years of international competition, I felt like an oddball because I would try to share my Christian witness, and no one wanted to do that but me."

The program will be aired on ACTS at 8:30 p.m. and midnight Nov. 25 and at 10:00 p.m. Dec. 2 (all times (Continued on page 8)

Old Baptist Hospital slated for demolition

The old Baptist Hospital on North State Street, Jackson, will be demolished for a new medical complex, officials from the Mississippi Baptist Medical Center announced.

The demolition, which will take six to eight months, is to begin this week, said Paul Pryor, executive director of the medical center.

Renovation costs were cited as too high to salvage the old hospital which had been replaced by the 646-bed medical center in 1976. Since then, the old hospital has housed a laundry, which moved into a new building in 1983, and food services, which have also been relocated.

The original structure opened in 1914 with 50 beds in a three-story brick building. Several additions over the years increased the number of beds to 400 by 1976.

A new medical arts complex, which will be owned by the medical center, is planned for the site.

Brotherhood intensifies effort to reach teen-agers, young men

MEMPHIS, Tenn. (BP) — Major changes in the Royal Ambassador and Baptist Men's programs were approved by the Brotherhood Commission during the commission's semi-annual meeting in Memphis, Tenn., Oct. 24-27.

Acting on recommendations from a committee which has studied Brotherhood programs for two years, the commission voted to divide Royal Ambassadors into three age groups — Lads, for boys in grade 1-3; Crusaders, for boys in grades 4-6;

Pioneers, for boys in grades 7-9.

The commission also voted to change older Pioneers to High School Baptist Young Men and to create three new divisions in the Baptist Men's program — Collegiate Baptist Young Men, ages 18-29 who are college students; Baptist Young Men, ages 18-29 who are not college students, and Senior Baptist Men, ages 55 and up. The program changes become effective in the fall of 1987.

Missions Impact 2000, a select com- (Continued on page 4)

October missions gifts sets cooperative record

October was the best month in Mississippi Baptist history in terms of gifts through the Cooperative Program for world missions. The total was \$1,620,962, according to an announcement by Earl Kelly, executive secretary-treasurer for the Mississippi Baptist Convention Board.

The best month in October followed the worst month for 1984, when total gifts for September were \$1,063,453. September ended on Sunday, which always presents a difficulty in getting the entire month's gifts into the office, Kelly said. That fact helped to account for the record-breaking month in October, for some of the gifts received by churches in September were counted in the Oc-

tober total.

The average for the two months was \$1,342,208, which is \$31,000 below the pro rata budget figure for 10 months of \$13,737,500. Kelly pointed out. Through October total gifts through the Cooperative Program was \$325,964 below the 10 months budget figure.

The total budget for 1984 is \$16,485,000. Gifts through October had amounted to \$13,411,536. This is an increase of \$1,100,917 over the same period last year, and the October gifts were \$585,678 over the same month for last year.

The previous record month was June of 1983, when gifts were \$1,508,186.



First place in national competition

Stacy Andrews, 13, won first place in the National Quartet Convention Talent Search Competition held in Nashville Oct. 7, in the Municipal Auditorium. Stacy, from New Albany, wore a white tuxedo and tails for his vocal and trumpet solo, "Because of Who You Are," a Christian contemporary song. Next morning, though he got home at 5 a.m., he performed the winning number at his church, Hillcrest Baptist in New Albany.

As winner, he was given a recording contract with Artist Records, a Christian record label. His first album of 10 songs will come out after the first of the year. Stacy is the son of Wade and Lynn Andrews. He practices (singing, playing piano and trumpet) about five hours a day.

He said he remembered singing "Jesus Loves Me" and "Jingle Bells" as a two-year-old at Clarksdale Baptist Church. He has also sung at Center Baptist church and has been featured in three productions at Hillcrest, "Vinegar Boy," "Kids Praise Two" and "Christmas 2001." In Nashville he was given a trophy and asked to perform before 10,000 attending the convention. He is pictured with his trophy and his mother and Eddie Thompson, minister of music at Hillcrest.

Hunger experts urge response to African crisis

WASHINGTON (BP) — The striking contrast between African hunger and American apathy was underscored as church leaders from across the nation met to discuss ways to respond to the worsening famine crisis in Africa.

The Oct. 22 meeting was convened by Bread for the World, a national Christian citizen's movement against hunger. More than 60 persons representing a broad spectrum of church bodies, private Christian voluntary organizations and hunger relief and mission agencies attended the one-day meeting.

Two of Southern Baptists' leading hunger experts who participated in the meeting, John Cheyne and David Lockard, urged the U.S. government to respond quickly with increased aid to Africa and challenged Southern Baptists to redouble their support of hunger education and relief.

"The contrast between U.S. military aid and aid toward human hurt is appalling," said John Cheyne, human needs ministries consultant for the Southern Baptist Foreign Mission Board. "Yes, Africa needs to be strengthened but in most areas it is the malnourished child, the milkless mother and the desperate father who are in need of this strengthening."

Approximately 150 million people in sub-Saharan Africa are suffering from severe food shortages created by the worst drought in a century. At least five million persons are expected to starve to death by the end of the year.

Thais censor Baptist film, call it divisive 'nonsense'

BANGKOK, Thailand (BP) — Thai government officials have censored the newest 16mm film produced through Southern Baptists in the country, calling it "nonsense" and divisive.

The Thailand Censorship Committee in Bangkok has declared "Rak Aphai" (Forgiving Love) to be "spreading religion by using economics, politics and social events to divide the unity of the people of Thailand."

Baptist Mass Communications of the Thailand Baptist Mission officially premiered the film Sept. 23 at the Immanuel Baptist Church in Bangkok and later learned it had to be shown to the censorship committee. The mission hopes to appeal the committee's decision.

Mattani Rutnin, a Thai Christian drama professor at Thammasat University, one of the leading universities in Thailand, adapted "Rak Aphai" as a screenplay from the Old Testament story of Joseph. The professor worked into the story scenes dealing with the office of the prime minister — the reason given for letting censors examine it.

Baptist Mass Communications films were shown 1,010 times to more than 115,000 viewers during the 12 months ending April 30. As a result, 132 people accepted Jesus Christ as their savior and another 46 made other life-changing decisions.

Trustees approve direction for Southwestern Seminary

FORT WORTH, Texas — Upward 90, a seven-objective strategy for Southwestern Seminary's next five years, was approved by the school's board of trustees during its October meeting.

The strategy, to be implemented Jan. 1, includes a \$50 million fundraising effort for capital needs and endowment.

Sizeable five-year increases in Southwestern Seminary's assets and endowment were reported to the trustees.

According to the 1983-84 audit, assets are nearly \$74.8 million, up 77.3 percent the past five years, and endowment is more than \$33.3 million, a five-year increase of 102 percent.

An "expression of appreciation" to the seminary faculty was approved unanimously, an action recommended by the trustees' academic affairs committee.

"We acknowledge the dedication and commitment with which these highly qualified and gifted men and women serve their Lord, often at personal sacrifice," the board said.

"With thanksgiving to God for your years of faithful service in teaching as well as in modeling the Christian faith, we commit to you our prayers, support, and encouragement in your significant task of preparing God-called men and women to carry out the Great Commission," the trustees told the faculty.

"We don't want it to just be a piece

of paper," noted Drew J. Gunnells, the new chairman of the academic affairs committee and pastor of the Spring Hill Church, Mobile, Ala.

Trustee chairman Davis L. Cooper, pastor of the University Hills Church, Denver, Colo., reminded, "The best kind of expression is a personal expression." He asked board members to "find personal ways of encouraging and supporting the faculty."

"It had been a long time since we personally said to them, 'Thank you,'" he said.

Upward 90, the strategic development plan for 1985-90, follows the successful completion of Vision/85.

Among the accomplishments of Vision/85, the 1980-85 development effort, were the construction of A. Webb Roberts Library and the raising of more than \$25 million for capital needs and endowment.

Upward 90 includes seven broad objectives, each with specific goals.

Objective I, dealing primarily with capital improvements, includes the renovations of Scarborough, Cowden, and Price halls and Naylor Student Center. A continuing education conference center is also planned.

Refinement of the campus master plan to include adequate parking, student and faculty housing, and implement a preventative maintenance program is the target of Objective II.

Funding for the overall plan — \$50 million, encompassing funds for

capital improvements, endowment, and 10 new teaching chairs — is the goal of Objective III.

Academics and faculty are addressed in Objective IV. Goals include refining the curriculum and degree programs to meet the needs of churches and the denomination; enlarging the faculty to reflect an average teacher/student ratio of one to 20; enhancing the teaching of preaching; and emphasizing family ministry programs to the seminary's curriculum.

Objective V concerns matching students and graduates to opportunities for ministry and screening for qualities and skills that churches desire in their ministers.

Objective VI focuses on student development, including goals to hire additional staff in the student affairs division, and enhancing programs to meet spiritual and physical needs. Another goal calls for encouraging more graduates to serve as foreign missionaries, in urban centers, in small churches, and in bivocational settings.

Objective VII targets expansion of computer services, emphasizing word processing and use of computers in ministry.

Twenty-one additions to the seminary's curriculum were approved by the trustees.

A major in evangelism in the doctor of philosophy program can now be offered with the addition of two courses, Effective Church Growth Evangelism in the Contemporary World and Evangelism in the Early Church.

New master's level courses in the school of theology are Prayer: Its Place in Christian Growth and Ministry; Urban Evangelism Practicum; Strategies for Churches in Transitional Situations; Missionary Work in Roman Catholic Cultures; and The Missionary Approach to Traditional Folk Religions.

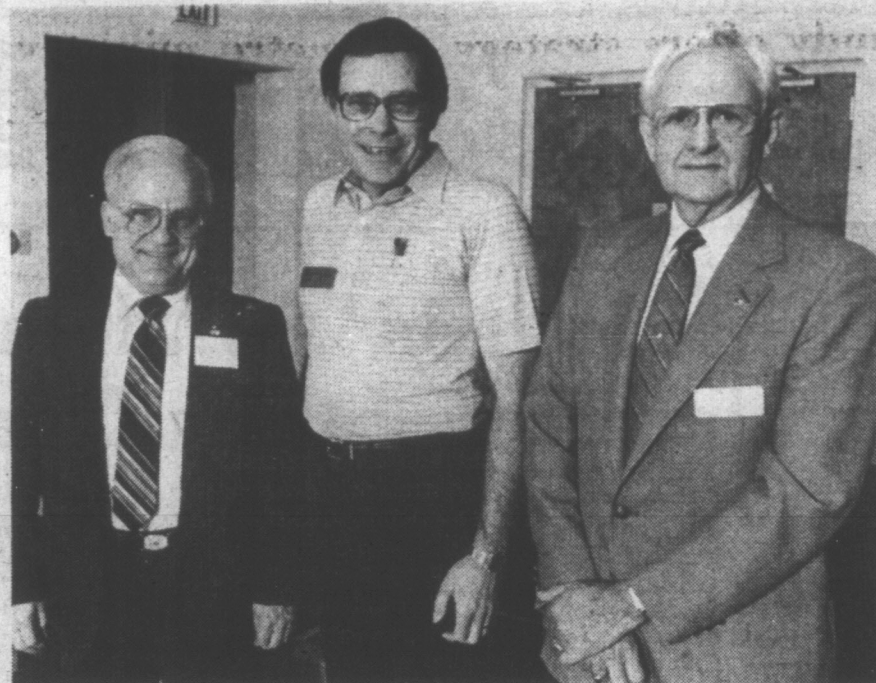
Doctoral course additions in the school of religious education includes Administrative Leadership with Volunteers; Church Staff Administration; and Church Business Administration.

Several new master's level courses in social work were approved, including Church and Social Policy; Intervention Strategies with Individuals, Families and Groups; Community Ministry in the Metropolitan Setting; and Social Service Administration and Planning.

Also new in the school of religious education are master's level courses in Youth Ministry with Parents of Youth and Religious Education with Children in a Multicultural Society.

Cooper was re-elected to a second one-year term as trustee chairman. Ken Lilly, a physician from Fort Smith, Ark., was elected vice-chairman; and John McNaughton, a Fort Worth layman, was re-elected secretary.

To fill the first chair in Southwestern Seminary's school of church music, the trustees elected the man for whom it is named, Thad Roberts, longtime minister of music at South Main Baptist Church, Houston, Texas.



Brotherhood Commission Officers — 1984-85 Brotherhood Commission officers are: from left, chairman, Don Greene, Hickory, N.C.; vice chairman, Les Albro, Jeffersonville, Ind.; and treasurer, James H. Smith, Memphis, Tenn. Smith serves as president and treasurer of the commission. Not pictured is recording secretary, Norris Stampley, Jackson.

Brotherhood intensifies effort

(Continued from page 3)

mittee of state Brotherhood leaders and Brotherhood Commission staff, began a study of Brotherhood work in 1982. They identified 12 concerns and proposed action plans to the Brotherhood Commission for implementation.

Concern for low participation in Brotherhood programs by high school young men and by young men between the ages of 18-29 prompted the change in Pioneer Royal Ambassadors and the addition of two Baptist Young Men programs. Plans call for the development of materials and intensified publicity to boost older teenage and young adult involvement in Brotherhood.

Other Mission Impact 2000 recommendations approved were these: involving more non-English speaking

Southern Baptists in Brotherhood work, expanding Brotherhood work in black Southern Baptist churches, utilizing current technology such as video and computers to involve men and boys in missions, strengthening Brotherhood work in new work areas, developing a coordinated standard of excellence for age-level Brotherhood program in local churches, developing a curriculum for Brotherhood outdoor education and continuing to cooperate with other SBC agencies in reaching American cities.

Don Greene, a layman from Hickory, N.C., was reelected to a second one-year term as commission chairman; Norris Stampley, a Jackson, Miss., layman, was elected vice-chairman, and Les Albro, a Jeffersonville, Ind., layman, was elected recording secretary.

Trustees affirm Honeycutt's role

LOUISVILLE, KY. (BP) — The executive committee of Southern Baptist Theological Seminary's board of trustees has affirmed the right and responsibility of seminary President Roy Lee Honeycutt to take an active leadership role in the Southern Baptist Convention.

In a strongly worded resolution, trustees expressed support for Honeycutt's "current leadership role in the denomination as an appropriate part of his responsibility as president."

Trustees also indicated agreement with Honeycutt's "assessment and response to the political issues addressed in his 1984 convocation ad-

dress and in "The Tie," the official seminary publication.

The resolution points to the historic involvement of seminary presidents in confronting denominational crises. The role of Southern Seminary President E. Y. Mullins in leading Southern Baptists through the denominational controversy of the 1920s specifically was cited.

The trustees said the seminary president must have "such freedom as characterizes the prophetic and apostolic witness to the Gospel and its implications for individual believers and for our corporate life as Southern Baptists."

HMB commissions 81

DALLAS (BP) — The Southern Baptist Home Mission Board commissioned 81 missionaries for service in 24 states and Canada during Oct. 28 morning worship services at Cliff Temple Baptist Church, Dallas.

The board holds two orientation and commissioning services each year, with one in a city other than Atlanta where the agency is based.

Carolyn Weatherford, executive director of Woman's Missionary Union, SBC, of Birmingham, Ala., led the prayer of dedication and Home Mission Board President William G. Tanner challenged the 81 mis-

sionaries to understand and be sensitive to the needs of hurting people in the world.

The commissioned missionaries already are on the field in 24 states plus Canada. The 81 missionaries include eight serving in Michigan; seven in Colorado; six in Texas, Louisiana and Florida; five in New England; four in Maryland, Arizona, and Missouri; three in Ohio, Alaska, Illinois, and Virginia; two in Pennsylvania, Nevada, California, Washington, New York, Kentucky, New Mexico, Minnesota, and Georgia, plus one in Manitoba, Canada.

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"If we can't be people of God in Houston we can't hope to be such in Jakarta. . ."

By Michael Tutterow

ATLANTA (BP)—Based on a one-year in depth study of Houston, Texas, seminary professor Larry L. McSwain proposed a strategy of ministry and evangelism for Southern Baptists in sunbelt cities during a conference sponsored by the Southern Baptist Home Mission Board.

McSwain, professor of church and community at Southern Baptist Theological Seminary, Louisville, Ky., spent a one-year sabbatical as research consultant for the Atlanta-based mission agency. He studied demographic changes and their effect on Houston religious life, particularly among Southern Baptists.

"Our strength is in the sunbelt," McSwain said. "If we cannot be the people of God in Houston, we cannot hope to be such in Jakarta, or Mexico City, or Bangkok or any other city of the world." The South grew by 17 percent during the 1970s, he added. "Because we are a Southern people, we have to be concerned" about reaching the South's growing population, especially in the major cities, he said.

He contended any missions strategy for reaching sunbelt cities must be an associational strategy. The complexity of the urban environment requires a unified church effort to make any significant impact upon the lives of people living there, he said.

Baptists' priorities for urban ministry must begin with evangelism, he said, but added evangelism of the "unchurched" must take precedence over evangelism of the "church." Many churches are concentrating on reaching new people moving into a community who were members of churches elsewhere instead of reaching those who previously have not been involved in church life, he explained.

Much of the conversion growth reported in Houston stemmed from conversion of people from other denominations and transfers from other parts of the country, not conversion of unchurched people, he observed.

Southern Baptists must place more emphasis on training lay persons for

evangelism among friends and co-workers. He also said evangelism programming must shift to field personnel.

"If the Church of Jesus Christ of Latter Day Saints (Mormons) can mobilize 120 young people who provide their full support for 18 months to work in missions in (Houston), Southern Baptists ought to be able to place 300 (full time) evangelists in the unchurched neighborhoods" of the city, asserted McSwain.

McSwain challenged the Home Mission Board to rethink its strategy of being a mission equipping agency and to again become a missionary sending agency, but admitted "Southern Baptists will have to really increase their giving to fund this kind of strategy."

McSwain charged Baptists must make reaching young adults a priority to insure a future for the church since one-third of the American population was born between 1946 and 1961. "We have a whole glut of young adults reaching their decision point about church," he explained. "If they come back to the church, they will do so at the time of marriage and the birth of a child. If churches don't reach the 30-year-olds and up population within the next three years, we will have a significant portion of the post-war generation unchurched."

"If we reach that group, we've built into the church structure the leadership for the rest of the century. If we don't reach them," warned McSwain, "we can look forward to a resourceless, problematic decade in the nineties."

Church-sponsored nurseries, daycare and day schools could be an effective tool for reaching the city, said McSwain. He also suggested churches offer a gift package to families having babies in their areas.

He also noted Houston's growing ethnic population represents sunbelt cities' need for more aggressive evangelism and church starting efforts among language culture groups. Training materials courses, instructors and accredited degree work were named as priorities among Houston ethnic church leaders, said McSwain.

Baptists cannot afford to concentrate on growth and exclude ministries of care for human need, added McSwain.

Southern Baptists are doing an "incredible" job in ministry yet most Baptists are unaware of it because ministry which doesn't produce baptism is seen as suspect, he lamented. "There are some things we need to do whether anyone is saved or not."

He advocated Baptist involvement in a highly visible ministry which will show the denomination's commitment to caring for the poor and needy. He also challenged local churches to become more involved in developing

their own ministries, lending more support to associational ministries and developing links with public sector resources to help persons in need.

McSwain added if Southern Baptists "don't settle their denominational conflicts, the opportunity for reaching the population will pass us by. Our energy has been diverted to an internal struggle at precisely the wrong time," he explained.

"What we need to stress is we have a world that requires a unified effort of all of us together if it is to be changed for Jesus Christ," he said.

Michael Tutterow writes for the HMB.

Thompson named chairman of advisory group

Dan Thompson, pastor of Harperville Church in Scott County, was elected chairman of the Baptist Record Advisory Committee during its semi-annual meeting.

Bruce Hill, publisher of the Madison County Herald of Canton, was elected vice-chairman; and Evelyn Keyes, advertising manager for the Baptist Record, was re-elected secretary.

Though Hill is the publisher of the Madison County Herald, he lives in Lexington and is the owner of the Holmes County Herald there. His wife is publisher of that paper, and Bruce Hill Jr. is editor.

Other members of the Baptist Record Advisory Committee are Robert

Jackson, pastor of First Church, Brandon; Owen Lusk, editor of the Columbian-Progress of Columbia; Tom Hudson, pastor of Oak Forest Church, Jackson, who has been chairman for the past year; and Odis



Thompson, pastor of First Church, Brandon, was elected chairman of the Baptist Record Advisory Committee during its semi-annual meeting.

Henderson director of missions for Bolivar Association, who has been vice-chairman. Hudson and Henderson will rotate off of the committee when two new members are elected at the Mississippi Baptist Convention next week.

Have you seen the new pencils with erasers on both ends? They're made especially for people who do nothing but make mistakes.

The six-person committee is elected by the convention on a three-year rotating basis.

New King James sales soar

NASHVILLE, TN (EP) After being on the market for two years the New King James Version of the Bible has sold more than three million copies, making it second in sales to the original King James version.

The New King James Version was developed by Thomas Nelson Inc., the nation's largest Bible publisher, after seven years of study by 130 scholars, two nation-wide surveys and \$4.5 million in research and development.

Southern Baptist Convention

(Continued from page 2)

It's puzzling why there is such a distrust among Southern Baptists of seminary professors. It isn't because they know them; a very small minority of Southern Baptists, other than students or former students, actually know personally seminary professors. It isn't because they read their books; a very few read their books. The distrust is probably based on the fact that there have been so many unfounded, sweeping allegations regarding seminary professors. Most Southern Baptists accept the products of our seminaries and trust them. It is quite a paradox that we ac-

cept the product but distrust those who produced the product.

May God protect us from liberalism in our seminaries; but may he also protect us from a blind allegiance to a parroted doctrine which has assumed the significance of a creed that stifles thought, prohibits freedom of expression, and negates the time-honored Baptist belief in the competency of the individual soul.

Owen Cooper, a retired industrialist of Yazoo City, is a past president of both the Mississippi Baptist Convention and the Southern Baptist Convention.

Preschool care to be available at convention

Preschool care will be available for children, ages birth through five, at First Church, Jackson, during the Mississippi Baptist Convention, Nov. 12-14.

The preschool departments are located on the street level off President Street. Signs point the way.

Hours will be listed in the daily bulletin to be distributed during the convention. The following are procedures to be followed:

1. Register, giving names of the child or children, the parent, and the church.
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Book Reviews

THE LOTTIE MOON STORY-BOOK by Carolyn Ellis Jones of Greenwood, with illustrations by her daughter, Debbie Ellis. The author says, "My niece, Brenda, was in the second grade when she wanted to read a book about Lottie Moon. I never could find a book for her age so I just wrote one for her." The book is dedicated to Brenda, who is 16 now.

Though a biography of Lottie Moon, missionary to China, was previously published for older children, one had not been written for preschoolers and younger children. This one has words easily understood by preschoolers; yet the story is so well told that it will hold the interest of first through fourth graders, too, and maybe even older children — and adults! It is excellent "reading aloud" material for parents to use, and especially in the next few weeks as Christmas and time for the Lottie Moon Offering approach.

The illustrations are delightful. In fact, the pages look invitingly like a coloring book. Mrs. Jones said, "The only way to keep the children from coloring the pages is to cover them with clear contact paper." (Her little granddaughter colored hers.)

THE LOTTIE MOON STORY-BOOK is on sale at the Baptist Book Store in Jackson and Mobile and at the Christian Life Bookstore on Ellis Avenue, Jackson. It sells for \$3.30. It would be a great resource book for Mission Friends leaders as they promote and plan for the Week of Prayer for Foreign Missions.

The appealing book tells the story of Lottie as a little girl who grew up

and sailed away to China. It tells what she did in China and it explains in simple terms what the Lottie Moon Christmas Offering is, and how it is used. — AWM

ONE STEP MORE, LORD! By Opha Bingham with Robert E. Bingham (Broadman, 192 pp.)

Opha Bingham has struggled with multiple sclerosis for over two decades. Yet she comes through in this book, not "moaning the blues," but exultant in living. She and her husband wrote the book together after discovering there were only about a dozen books in the Library of Congress on how to cope with such long-term illnesses. (Her husband is services vice-president for the Home Mission Board.)

Much of her time is spent in a wheelchair. Yet she is a homemaker and still does her cooking, laundry, and housecleaning, though she says it takes her three times longer to do these than before she became ill.

The book offers practical suggestions to others suffering from long-term illness or disabilities. There are chapters on accepting the condition, coping within the family, coping with travel, coping with the unexpected, coping within the community.

Other chapters explain the weapons she has used to fight MS: "Faith: the Glue of Hope"; "Hope: the Balm of the Soul"; and "Love: the Greatest of These." Love (of family, friends, church members, God) has been her strongest weapon, she says.

One Step More, Lord! is in a sense for everyone, says the author — because everyone is "handicapped" in some way — not as the public interprets the word, but defined as whatever prevents the achievement of goals.

In the closing chapter, the husband tells how the spouse can be of help to the one who is ill.

Mrs. Bingham says she now believes she understands God's purpose in her suffering. "There are millions of good Christian ladies in the world who do many good works and are devoted to the Lord," she explained. "But it is unusual to see such acts and deeds of mercy among persons with long term illness. I pray that I can be the best witness possible to the love of God." Though she does often become discouraged, she said the thing that gives her the biggest boost is ministering to others.

The Bingham family are members of Wieuca Road Baptist Church, Atlanta. About three times a week they visit prospects for the church's mission.

Carolyn Weatherford, who wrote the Introduction, said, "I think the book will be more than an encouragement to those who live with a long-term illness. I think its best use will be by people who are healthy as I am, but who earnestly want to share life with another who is not well. The practical suggestions, the personal anxieties, and the total humanity of the Bingham family give testimony to the faith they exhibit." — AWM

Iranian refugees in Spain now more open to the gospel

MADRID, Spain (EP) An increasingly open door for the gospel is being found among the 60,000 Iranians who fled their homeland after the overthrow of the shah and settled in Spain.

World Evangelization Crusade (WEC) missionaries in Spain say that the hardships endured by the Iranians in adjusting to a new life has made them more open to the Christian message than ever before. Many of these refugees had enjoyed positions of wealth and influence in their own country but most are now struggling to make a living.

Persian New Testaments and Christian literature being distributed by one missionary couple are being readily received. They are also able to use the film, "Jesus," with a Spanish soundtrack, showing it to small groups in their apartment.

Project Renew opens doors for Bible study in Catholic parishes

WINONA, MN (EP) Project Renew, an outgrowth of the Second Vatican Council which stresses Bible study and prayer, has helped the Winona Roman Catholic diocese in southeast Minnesota involve over half its adult and youth members in small group Bible studies this year.

In a St. Paul Dispatch feature on Project Renew, religion writer Clark Morpheu wrote, "The results have been nothing short of amazing." Since the project was undertaken half of some 80,000 adult members in 121 out of 124 parishes have committed themselves to a three-year program of Bible study and prayer. Another 2,000 adults in the Winona diocese signed up to become leaders of small study groups in their own churches.

William Baecher, a Catholic layman who heads up Project Renew

in the diocese, also found an enthusiastic response from the youth in the parishes.

Morpheu noted that Project Renew focuses on four key elements: prayer, Bible study, fellowship and outreach.

A 23-year old woman found that Project Renew helped her grow. "I began to understand through other people sharing their faith, that I don't have to come to mass with special prayers. I don't have to come with special gifts or be holy before I even get there," she said. "As we studied the Bible, I began to realize I believe it. It's human, it's real and it works."

"Whoever adopts the New Testament style will not have to change. He will not need to change." — J. B. Gambrell

Letters to the Editor

The two culprits

Editor:

For several weeks I have read your editorials in the Baptist Record, and feel that we share a deep hurt concerning the direction that our Southern Baptist Convention is headed.

I do not feel that "inerrancy" or "the ordaining of women" is the problem. It seems that jealous frustration and the desire to seem intellectual are the two culprits.

If all salaries and benefits of all employees, from top-to-bottom, in the convention were printed and sent to every church in the convention, it would stop the false rumors from the enemies of our convention. This would help solve the problem of jealous frustration.

If we would stop trying to impress the world with our "intellect" and understand that the same God that called us will qualify the called, the degree mills would die, and we would be better off for it.

Dr. Roy Lee Honeycutt and Dr. Russell H. Dilday Jr. have been a great blessing to my life over the years. I regret that these two great men of God did not let men of less stature take care of the mud slinging.

It is my prayer that we will remember the words of Jesus (John 13:35 NASV) "By this all men will

know that you are My disciples, if you have love for one another."

We should remember that when God called us, he called us to love one another.

William T. Irwin
Holly Springs

For the record, the salaries of employees of the Mississippi Baptist Convention Board are listed on Page 430 of the 1983 Mississippi Baptist Convention annual. Salaries of Southern Baptist Convention employees are supposed to be available for the asking. In subsequent correspondence and telephone conversation, Bro. Irwin has noted that he feels it would be well to mail those salary schedules to the churches. —Editor

What did Paul say?

Editor:

I would like to comment on the Life and Work Sunday School lesson in the Oct. 21 issue. The writer, I don't believe, gave very much thought to his explanation of Romans 9:3. Did Paul really mean that he himself would be willing to spend eternity in hell if this people, the Jews, could be saved? There has not lived a man, nor will there ever live one, who will truly be willing to condemn his own soul to hell in order to save anyone, not even the whole world. If that is what Paul really said, then I think he got

carried away with his own preaching. And if he did say that, then he was willing to make a greater sacrifice than Jesus Christ. Of course Jesus loved the sinners of the world enough to give his life, but he knew that he would be resurrected the third day.

Neither God, nor Jesus, were willing that he should spend eternity in hell in order to save the world. So did Paul really mean that statement? I would be interested in hearing what others may think.

Lamar Wray
Kilmichael

N.O. Seminary lunch

New Orleans Seminary alumni of Mississippi will gather for a reunion luncheon at the Sheraton-Regency on Tuesday, Nov. 13, at 12:30 p.m.

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Faces And Places

by anne washburn mc williams

Aunt Evelyn

It was strange. My pastor preached a sermon Oct. 21 about death. And when I got home from church, I found a message, "Aunt Evelyn died last night." At 72. A sea of memories swirled around me.

Sarah Evelyn Washburn, Daddy's only sister, was 16 when I was born. By the time I was three I began to spend nights at Grandma and Grandpa's house. Evelyn and my three uncles would read to me or hold me while I petted the dogs and horses. One of my earliest memories of Evelyn is when she came home for a weekend from Livingston College and showed me watercolors she was doing for art class.

When I was seven and she was 23, we entered Wheeler's Hospital on the same day, to have our tonsils out. We shared a room and the after-effects of the ether. (If anyone said to me, "You favor your Aunt Evelyn," I was happy, for I adored her. We both had brown eyes and brown hair, but actually my sister, Betty, a blonde, favors her much more, for she moves her head and hands like her, and in many ways reminds me of her.)

During my eighth year, she came to our house on Christmas Eve, and brought a surprise—her tall, black-haired good looking new husband, Chester Waites. While teaching school at Cusseta, Ala., 25 miles from our Ridge Grove home, she had met and married her landlady's brother. Betty and I reacted with jealousy.

But then began summer vacation visits to Cusseta for my sister and me. We'd stand around in Uncle Chester's grocery store, waiting for his invitation, "You want a drink?" and then we would need to choose. Nугrape or Orange Crush or strawberry soda? And he would add a penny's worth of candy or bubble gum. Or we'd go into the back room of the adjoining post office and watch Evelyn sort the mail. By then she was the postmistress for Cusseta (a job she held for 38 years). Or we would sit and swing on the front porch of her house while we watched the trains rumble by. We waved at the people on the passenger trains and counted the cars on the freights.

Once we were there while Evelyn was GA leader at Cusseta Baptist Church, and got to be guests at a GA picnic on a creekbank. Once we went to revival meeting at the Methodist church, where Uncle Chester was a member, and I listened, all ears, to a sermon about the Prodigal Son.

But one of the happiest of those summertimes was when Evelyn's son, Owen, was born. We were permitted to hold him. And for the first time in my life, I pinned a diaper on a baby.

Evelyn was a good cook, having learned many of Grandma's culinary secrets. Usually Daddy's family would meet for a Christmas dinner at her house. After I married, W. D. and I sometimes stopped by for one of her chitterling suppers Uncle Chester liked (but which I didn't).

When Owen grew up and married

Annette McClendon, Evelyn sat on a bench alone at his wedding, for by then Uncle Chester had died. But she married Jake Reed (whose son, Haywood, lives in Laurel). They especially liked to go fishing at Eufaula.

Every time I drive the Natchez Trace, along the bank of the reservoir, I remember the summer Evelyn came to visit us and I showed her that view. She thought Jackson was the hottest place she'd ever been. We took her to Le Fleur's to celebrate her birthday — and were embarrassed when the meat pattie she ordered was so small she needed a magnifying glass to find it.

Evelyn kept her own counsel. She never meddled in the business of others, but she was always willing to lend a compassionate ear to anyone who came to her to unload problems. She would offer advice — but only when asked for it.

She laughed often — not a loud laugh, but a chuckle of genuine enjoyment.

"She is like a queen," Betty described her. And she was — poised, regal, always neatly dressed, serene, soft spoken but not one to offer flattery.

Last week I heard Owen say, "In all my life, I never had a fuss with my mother." And I believed him. I don't think I ever saw her angry.

For nearly ten years, she had fought cancer. Yet Owen said, "She never complained." Less than two years ago she optimistically bought a house in LaFayette, to be nearer him and his wife and her granddaughter. DeAnn, who this year is a high school senior. (Jake had died of a heart attack.)

When she first learned that she had cancer, she said, "I look at it this way. All of us must die some time, some way. You may die sooner than I do. None of us knows the day." But she knew the One who held all her days. (She had read her Bible through four times in the past four years.) In faith and quiet confidence she faced life — and death.

In this world we cannot escape suffering and death, but as the writer, Frances Roberts, said, "To trust his love in the midst of the storm is true peace. His peace . . . penetrates the chaos and invades the trusting heart, quieting the tumult like the eye in the center of the storm." I think Aunt Evelyn possessed that peace in the center of the storm. And as her pastor, Jimmy Allen, said, "Her life was a pattern others would do well to follow."

I loved her very much and if I can "favor" her, just a little, in a few ways, I will be glad.

Revival Dates

Macedonia, Hattiesburg (Lebanon); Nov. 11 to 14; John Merck, Easley, S.C., evangelist; Robert Bolling, Macedonia Church, music director; Sunday services at 11 a.m. and 7 p.m. with prospect banquet at 6 p.m.; Monday through



Mississippi missionaries at Ridgecrest

Earl Kelly (right), executive director of the Mississippi Baptist Convention, talks with missionaries furloughing in Mississippi. The group met during the first-ever Furloughing Missionary

Cooperative Program Conference held in September at Ridgecrest (N.C.) Baptist Conference Center. (Photo by Don Rutledge)

Patterson positive at First Oklahoma City

OKLAHOMA CITY (BP) — Citing a friendship of "many, many moons," Paige Patterson lauded Gene Garrison and First Baptist Church, Oklahoma City, for contributions which "indirectly have meant so much to all" Southern Baptists.

Patterson, a leader of the most conservative Southern Baptist faction vying for control of SBC agencies and seminaries, and state convention colleges, was invited to speak by Garrison, a moderate leader, in an effort to initiate healing among the factions.

Garrison lauded Patterson as a man with a "long list of credentials" and added: "There are many, many things that unite Paige Patterson and me and all Southern Baptists."

Patterson made no reference to the significance of his appearance until after the invitation, during which one man joined First Baptist Church by letter.

"There are times when men differ over real, substantive issues," Patterson said. "I hope we are reminded if we have forgotten, that though men differ, even substantially, they can be real friends. Your pastor (Garrison) has demonstrated that tonight for the world to see."

Wednesday services at 7:30 p.m.; Gerald L. Aultman, pastor.

Revival Results

Carterville Church, Petal: 70 profession of faith, seven by letter; Larry Taylor, San Antonio, Tex., evangelist; Bruce Rice, Ill., music evangelist. Leland M. Hogan, pastor.

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Jackson County DOM announces retirement

Allen O. Webb has announced that he will retire Dec. 31 as executive director of missions for Jackson County Association.



Webb

He assumed this position on Jan. 1, 1979.

Previously he had served as pastor, 19 years in Texas, at Throckmorton, Haskell, Bay City, Corpus Christi, and San Antonio, and 18 years in Mississippi (Daniel Memorial, Jackson, and Ingalls Avenue, Pascagoula).

During the past six years the Jackson County Association has led the state for five years in Baptist doctrine study awards. In 1980 it led the state in Church Training enrollment gain. In 1982 the association showed the largest increase in the state in total baptisms; and the largest increase in Sunday School enrollment and received the largest number of study course awards of any association in the state (3,172 total). In 1983 the association reported the highest M Night attendance. In 1984, Jackson County was listed in the top 25 associations of the SBC for study awards in stewardship.

Though the list of accomplishments in that county under his leadership is long, Webb says, "These were realized because of good co-laborers as directors of ministries, good secretarial help, and the cooperative efforts and dedication of large numbers of pastors and laymen."

The First Baptist Indian Church has been constituted and a house of worship built for it. An international Sunday school class was organized at First Church, Pascagoula, in 1979.

A pavilion has been built at the association's 15-acre day camp at St. Andrews, a well drilled there, and softball fields added; Seminary Extensions courses were started at the associational office.

In 1981, a second Seamen's Center was established, in the Bayou Casotte port; an associational library was started with a gift of 2,000 books from Byron Mathis, former pastor at Calvary; Bible study and Big A Clubs were begun at Isle of Pines Trailer Park.

In 1982, the association assumed financial responsibility for a BSU director on Jackson County Junior College campus.

In 1983, the association assumed full financial responsibility for a part-time chaplain at the Singing River Hospital and called Clark McMurray to that position; a partnership arrangement was worked out through which the association helps to sponsor prison evangelism and the Exodus House; a partnership was established between Jackson County and the Big Sky and Yellowstone associations in Montana. Two work teams built Valley Church there. Since then, be-

tween \$25,000 and \$30,000 has been given or committed to help build churches in Montana. In addition, three Jackson County churches are making monthly donations to individual churches.

Work teams from Jackson County have built or remodeled churches in California, at Coronado and San Francisco.

In January, 1984, the first Southern Baptist black mission in Mississippi was established. Plans are underway now, Webb said, to provide a permanent home for this congregation.

Allen Webb is a native of Mississippi. He received the B.A. degree from Mississippi College and Th.M. and Th.D. degrees from Southwestern Seminary.

He is married to the former Leila Mae Runnels of Terry, graduate of Hillman College, Southwestern Seminary, and University of Corpus Christi (and has an ME degree from Mississippi College). They have three children, Anne Bridges of Birmingham; Jim of Jackson; and Ronald of Memphis.

He has been active in denominational affairs throughout his years of ministry, and has served on the Southern Baptist Convention's Committee on Committees. In Texas he was on the state Baptist executive board; on the board of trustees for the Baptist Standard and on the board of trustees of several schools and encampments; and building committee chairman for the South Texas Children's Home.

In Mississippi, he has been a member of the state Committee on Boards; on the state Pioneer Missions Committee; Mission Committee chairman for Hinds-Madison Association and Jackson County Association; president of the Jackson County pastors' conference; on the board of trustees of the Baptist Medical Center, Jackson; a member of the state Baptist convention's Order of Business Committee; and state president of the directors of missions.

As he approaches retirement, he said, "I thank God for the privilege of six years in an area God wanted to bless with mission expansion."

'On the Field' updates missionaries

EL PASO, Texas — A new "on the field" program is sending Southern Baptist missionaries from El Paso's Baptist Spanish Publishing House to Latin American countries to update their language and cultural skills.

Dan and Betty Alice Carroll, for example, are spending six months in the Dominican Republic directing the Baptist bookstore in Santo Domingo and coordinating religious education conferences.

Some 40 missionaries are assigned to the El Paso Baptist Publications Mission.



Carriere gives Chevrolet to pastor on 20th year

October 7 marked the 20th anniversary of Wm. Gary Smith as pastor of First Church, Carriere. The church presented him with a Chevrolet, the fifth car the church has given him in the 20-year tenure. Presenting the keys are Chairman of the Deacons, Rance Cuevas, and Deacon Neal Morehead, who rode to Carriere with Smith 20 years ago. Pictured, left to right, are Deacon and Mrs. Lee Carroll Pearson, Deacon and Mrs. Durward Welsh, Deacon and Mrs. Thay Maddox, Deacon and Mrs. A. J. (Buddy) Bennett, Deacon and Mrs. Rance Cuevas,

Deacon and Mrs. Neal Morehead, pastor and Mrs. Wm. Gary Smith, and Deacon and Mrs. Jeff Burke. Following the dedication ceremony of the car there was dinner on the ground. A cake was presented to Smith and his family by Mrs. Nina Smith from the Senior Citizens. A video tape was made of this occasion and will be shown on the "To Learn The Bible" television program seen each Sunday morning at 7 a.m. on Channel 13 from Biloxi.

Conference speakers affirm women

LOUISVILLE, Ky. (BP) — During a two-day conference at Southern Baptist Theological Seminary in Louisville, Ky., experts in Biblical study, church history, psychology and sociology chided religious teaching which advocates the subjugation of women in church and in society and affirmed the full personhood of women before God in areas of Christian service.

The conference, "Changing Roles of Women in Church and Society," drew 650 participants to the seminary campus. The conference, sponsored by the seminary's Woman's Committee, also featured the presentation of the first Distinguished Christian Woman Award to former First Lady Rosalynn Carter.

Carter expressed concern about the continuing debate in Southern Baptist life over the role of women. "With the time-proven ability of women to share equally all loads and responsibilities with men, it seems we should move beyond resolutions and endless talking, and simply encourage all Americans, male and female, to develop their talents to the fullest, to become leaders based on merit, not on sex," she said.

Other conference leaders spoke in equally direct terms about the attitude of churches toward women.

Frank Stagg, retired faculty member at Southern Seminary, said, "The church has never been comfortable with Jesus" in its teaching on women. While Jesus "openly and decisively affirmed the full personhood of women," Stagg contended, many Christians have turned instead to Pauline texts which are often "misunderstood," "poorly translated" or "interpreted to fit a bias."

Southern Baptists need a "solid hermeneutic" — or method of biblical interpretation — Stagg indicated. Such a method differentiates between "texts which are of universal value and those which are situational and provisional."

Catherine Allen, associate executive director of Woman's Missionary Union, SBC, believes women have been "hidden in history," because most history has been writ-

ten by males from a male point of view.

Southern Baptist women have had one good outlet for passing on their contributions through the work of the WMU, she said, pointing out there are more women in WMU than in all feminist organizations combined.

Bill Leonard, associate professor of church history at Southern, attributed the recent interest in ordination of women to "the powerful dynamic of personal religion" which "leads to an openness of Christian calling."

Leonard said it was inevitable the Baptist insistence on openness to God's call would result in greater numbers of women coming forward as candidates for ministry.

"It's the fault of GA leaders and Sunday school teachers that women are here at Southern seminary," Leonard said. If some Baptists do not want women to respond to such callings, they should teach girls to sing "Wherever He Leads I'll Go, Unless."

Sara Frances Anders, professor of sociology at Louisiana College, pointed out religious denominations lag behind even the meager gains afforded women in other fields. She added women are beginning gradually to make some progress.

"There are leaders in the church who are angry about the healing process," Anders said, "but we are here and talking. One of these days our denomination is going to let us talk — really talk — and listen to us."

Andrew Lester, professor of psychology and religion at the seminary, said all interpretation of scripture is subjective, and women "bring a unique selfhood" for understanding truth in the gospel that men cannot grasp.

"Male oriented theology," typified in an SBC resolution passed at Kansas City opposing the ordination of women, when an attempt is made to impose it on others, undermines the soul competency of the believer and the sole authority of Jesus Christ, Lester said. Lester argued the resolution "adds to the subjugation of women" by furthering "a cultural mindset which allows women to be exploited and victimized."

The conference was the first sponsored by the Woman's Committee. The committee, established at the seminary in the 1950s, has an active membership of 1,900.

MBREA lunch Nov. 12

The fall fellowship meeting of the Mississippi Baptist Religious Education Association will be Monday, Nov. 12, at 11:45 p.m. at Colonial Heights Church, Jackson. The cost will be \$6.50 per person. Reservations can be made with A. V. Windham, Hillcrest Baptist Church, 3102 Monticello Drive, Jackson, MS 39212.

ACTS . . .

(Continued from page 3) Eastern). It can be received over cable TV systems and television stations carrying ACTS or directly from the Spacenet I satellite.

"If for some reason the scheduled airings are not compatible with the churches schedules, they can consider video taping the program for later use," Gilstrap added.

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Mississippi Baptist activities

Nov. 12-14 Mississippi Baptist State Convention; FBC, Jackson

Nov. 13 Video Awareness Breakfast; FBC, Jackson; 7-8:30 a.m. (DBS)

Baptists on Honduran border caught in conflict

By Erich Bridges

SAN MARCOS DE COLON, Honduras (BP) — The border is as quiet as a cathedral today. Deathly quiet. The green hills of Honduras roll serenely southward into Nicaragua just as they did before there was a border, or a war.

Yesterday was more typical, says Baptist laywoman Celina Sandoval. "We hear shooting nearly all the time," she explains. "Yesterday the contras crossed here and we could hear the fighting just inside Nicaragua."

Sandoval, her husband and nine children live in a house about 50 yards from the border, down a hill from an army outpost and checkpoint crossing. Nicaraguan rebels ("contras") based in this part of Honduras regularly sneak into Nicaragua to attack towns and soldiers. Their aim: to overthrow the Marxist Sandinista government of Nicaragua. Sandinista forces regularly chase them back, sometimes crossing into Honduras.

Most of the other houses on both sides of the line stand empty, their former occupants long gone to less dangerous regions. In their house the Sandovals run a tiny coffee shop for Honduran soldiers. They feel relatively safe being so close to the army outpost.

When the shooting comes the children run up the empty highway, followed by their parents if the fighting gets fierce. Not long ago mortar shrapnel ripped into the Sandovals' roof.

The Sandoval home was once a preaching point of Berea Baptist Church in nearby San Marcos de Colon. But it's too dangerous to meet here now. And the family may not stay much longer. "We can't go on like this forever," admits Jorge Sandoval. "A wise man looks at his situation. But we don't want to leave. This is our home."

Honduras, the poorest country in Central America, is caught in the



FACES OF WAR — A Nicaraguan family living in Honduras waits for peace. Five years ago they fled revolution in their homeland. Now they live near the Honduras-Nicaragua border, where Honduras-based Nicaraguan guerrillas often clash with Sandinista troops. Honduran Baptists in the area are doing what they can to help such families, many of whom live in extreme poverty. (BP) PHOTO By Joanna Pinneo.

middle. Guerrilla wars rage in El Salvador to the west and Nicaragua to the south, and trouble is spilling over both borders.

Thousands of refugees from El Salvador languish in camps on the western frontier. At least 10,000 contra fighters reportedly use southern Honduras as a base for incursions into Nicaragua. Nicaragua is charged (though not yet convicted) with funneling arms to Salvadoran guerrillas through southeastern Honduras and through the adjacent Gulf of Fonseca.

Honduras must also deal with its own small guerrilla insurgency, a growing American military presence, food shortages and a staggering economy (per capita income: \$600 per year).

Unlike its troubled neighbors, however, most of Honduras remains at peace. Baptists and Southern Baptist missionaries work largely unhindered by violence. If anything, the regional turmoil has spurred ministry.

"There's a greater sense of urgency among both nationals and missionaries to get the gospel out because of the things happening in the countries around us," says Grady Nowell, chairman of the organization of 38 Southern Baptist missionaries in Honduras. "Nobody's sure of how long we might be here."

That urgency, Nowell believes, plus better planning and an emerging generation of strong Baptist leaders, is paying off in ministry. Honduran Baptists and missionaries baptized 616 new believers last year, the most ever.

Baptists now number more than 4,000. Churches number some 45, plus nearly 80 mission points. Strategic planning targets numerous other locations for new churches. Nowell predicts membership can be doubled, perhaps tripled, in the next 10 years.

Missionary evangelists report significant church growth, particularly in the cities and towns of the north coast. And more trained pastors are preparing for leadership of those churches: student enrollment at the Baptist seminary in Tegucigalpa has jumped from four in 1982 to 24 this fall, plus at least 70 in extension programs.

Baptist social ministries range from medical work, agricultural education and nutritional centers to well drilling, fluoridation and latrine building.

But back in the southern border town of San Judas near Nicaragua,



'I HURT IN HERE' — Southern Baptist missionary Bill Stennett, from Virginia, visits children at a Baptist home for war orphans in El Salvador. Sometimes a child will ask, "What is God going to do with the people who killed my Papa?" He will forgive them if they repent, answers the orphanage director. "I still hurt in here," the child murmurs, hand on chest. (BP) PHOTO By Joanna Pinneo.

people fear a Sandinista invasion. The contras maintained a base camp in a local gold mine until recently. Farmers plant little now, says Baptist pastor Elias Morena. Jobs disappear. Families go hungry. Morena himself witnessed a recent border skirmish when about 150 Sandinistas clashed with contras inside Honduras.

Yet his church thrives. "When you hear the cannons going off and a foreign army could come through your territory, you want to be right with the Lord," layman Benito Moreno said.

Nicaraguans did invade in 1979 — not troops, but thousands of refugees fleeing the victorious Sandinista revolution. Southern Baptist missionary nurse Frances Crawford remembers treating wounded Nicaraguan civilians during that exodus.

"How did you get shot?" she would ask. The usual reply: "Senorita, we were just trying to get out of the way."

She went home eventually, but many Nicaraguan families still live in southern Honduras, many in extreme

poverty. About 600 Nicaraguans live in San Marcos de Colon; eight Nicaraguan families attend Berea Baptist Church there.

Junio Garcia (name changed to protect his family) makes \$2 a day as a common laborer. He lives in a tiny house on a grim street with his wife and six children. His two-month-old son is sick.

A former Nicaraguan soldier, Garcia dared not go to a border refugee camp when he brought his family to Honduras five years ago. He feared the Sandinistas would sweep in and kill all the men. So he settled in San Marcos and professed his faith in Christ through the ministry of Berea Baptist Church.

Now he wants to live and work in peace, but contra leaders come to San Marcos periodically looking for Nicaraguan "volunteers." You go willingly or they force you to go, claims Garcia. Other Nicaraguan men in town say the same.

Berea Baptist helps Nicaraguan church families with food and other aid when the contras "carry off the husbands to fight," according to one deacon.

"The people of Honduras don't want war with Nicaragua," says Samuel Venis, pastor, seminary professor and president of the Honduras Baptist Convention. "War is no solution."

Staff Changes

Jay Vincent Sutton, former pastor of Center Grove Church, Meridian, has accepted the call as pastor of Maysville Church in Maysville, Ga. He received degrees from Meridian Junior College and New Orleans Seminary.

Sutton and his wife, the former Dianne McCary of Meridian, have two daughters, Angela and Peggy.

BBI luncheon

Mississippi alumni of Baptist Bible Institute, Graceville, Fla., are planning to get together for a luncheon on Nov. 13 at Bonanza West, Highway 80, during the Mississippi Baptist Convention meeting in Jackson.

Mickey Dalrymple has been called as pastor of Fairview Church in Columbus. Dalrymple holds degrees

from Athens State College, Athens, Ala. and Southern Seminary. A native of Geraldine, Ala., he pastored churches in Decatur and Moulton, both in Ala. Dalrymple served

Dalrymple on the executive board for Alabama Baptists. He and his wife, the former Carol Tedder, are the parents of two children.

County Line Church, Crystal Springs, has called Reginald Pittman as minister of music. Pittman is a native of Baytown, Texas, a graduate of North Texas State University, and a voice instructor at Copiah-Lincoln Junior College. Robert E. Mack, pastor.



Volunteer teaches crocheting

Mississippian Mildred Bates, member of Magnolia Baptist Church in Laurel, is shown teaching a women's class at the Casa Batista de Amizade (Baptist Community Center) in Rio de Janeiro, Brazil, how to crochet as a way to help support their families. During her recent three-week trip, Mrs. Bates also taught crocheting classes at the Instituto Batista de Educacao Religiosa (Women's Training School), where her sister, Southern Baptist missionary Elizabeth Oates, is the director.

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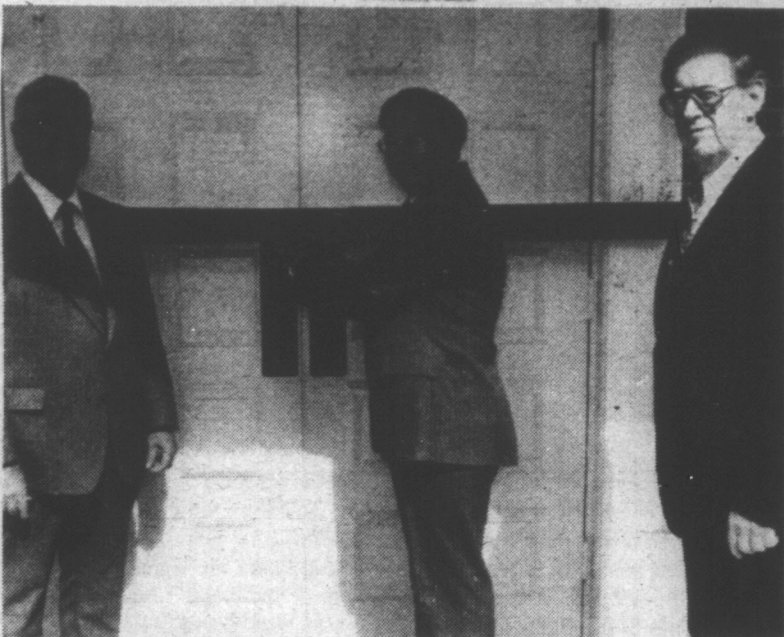
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"A boy might throw a bomb that would wreck a building it would require one hundred men a year to build" — J. B. Gambrell

Just for the Record



Collins Church, Collins held ribbon cutting ceremony Sunday, Oct. 21, at the recently completed education annex. The ceremony preceded open house. Participating in the ceremony were Billy Todd (center), chairman of the building committee, Arthur O'Brien (left), chairman of the body of deacons, and Joe Ratcliff, pastor.



Bentonia Church, Bentonia, recently held a GA recognition service. Badges presented, left to right, Emily Brooks, Stephanie Ertle, Candice Hancock, Monica Hancock, Suzanne Pender, Suzanne Smith, Wendy Creel, Meta Walker, Chesley Brooks, and Carissa Selph. Leaders are Mrs. Doris Hinton and Mrs. Vicky Hancock.



Fredonia Church, Union County, held a recognition service for RAs, GAs and Acteens on Sept. 30. Following the service they were honored with a reception given by the WMU. James Towery is pastor.



Tate Street Church, Corinth held its annual Coronation/Recognition Service on September 29. GAs 1st row: Amanda Henderson, Lisa Horn, Erin Kealy, Kim Fuqua, Heather Wallace, Heather Burczynski, Susan Hand, Amy Canepari, Emily Stokes, Lisa Shirley, and Kyra Fuqua. Queens with Scepter, 2nd row: Nancy Fowler, Almee McCoy, Leslie McCoy, Dana Shadburn, Queen Kim Rorie, Stephanie Brown, and Queen with Scepter Cindy Horn. Not pictured: Queen Amy Stokes. GA leaders: Sue Bolder, Beth Tull, Cindy Steen, Gayle Moore, and Claire Burczynski, GA director. Acteen leaders: Ramona Wood, Bitsy Rainer, Barbara Williams, Linda Phillips, Inez Fowler, Candy Patterson, and Kay Ellen Aultman, and Acteen director, Edith Jones. WMU director is Lila Earwood, and pastor is Mike Burczynski.



Woodville Church, Woodville, held a GA recognition service, Sept. 30, in conjunction with WMU and Brotherhood installation of new officers. The theme was "My Promise to God." Pictured from left, 1st row, Emily Ryan, Michelle Vines, Kelly Kee, Joli McGraw; 2nd row, Emily Whetstone, Mary Stewart Trevillion, Gretchen Leake, Rebecca Sharp; 3rd row, Kathy Carlisle, Denise McCurley, Susan Smith, Christi Carlisle, Jennifer Whetstone. Ben Carlisle is pastor.



McCool Church, McCool, honored GAs and Acteens at a recognition service followed by a reception, Sunday, Oct. 14. Younger GAs, receiving badge No. 1 were Cameron Norris, Evelyn Kelley, Jennifer Adams, Angie Norris, Angela Morgan and Penny Norris. Older GAs receiving badge No. 6 were Christie Jones, Tracey Doude, Laura Adams. Acteens with bearers were Queen with a Scepter Charwayne Nunn, Clyde Ferrell; Queen Mary Card, Kristopher Simmons; Queen with a Scepter Fran Fisher, Larry McMullin. Deloris Adams, Charlene Card, and Betty Fisher, leaders. Mike Howell is pastor.



Evergreen Church (Winston) received \$8,933.02 from the estate of Chuck and Bonnie Sanders. A new piano and organ were purchased and dedicated in memory of them recently when the church honored their senior citizens. Pictured are Mrs. Hattie Johns, Pete Sanders and Bill Sanders, sister and brothers of Chuck Sanders. Leonard Howell is pastor. Mr. Pete was given a lamp for being the oldest living member of the church.

Three Baptists form Christian music firm

Three Mississippi Baptists have formed a music publishing firm, which they have named Message Music Publishing Company.

The three are Art Nelson of Jackson, who recently retired as business manager for the Mississippi Baptist Convention Board; Irene Martin of Harpersville, who is a keyboard clinician for the Mississippi Baptist Church Music Department and a composer, arranger, vocalist, and pianist; and Ann Colbert of Forest, a former school teacher who is also a composer, arranger, vocalist, and pianist.

Both Mrs. Martin and Mrs. Colbert are involved in evangelism work also. In addition, Mrs. Martin is pianist at Harpersville Church, and Mrs. Colbert is music director there.

Nelson, an organist, does interim and supply work for churches.

Michael Smith, minister of music for Parkway Church, Jackson, is also affiliated with the company and became the company's first composer when the company accepted the commission to publish "May Your Roots Go Deep," which he wrote and which was performed at the Mississippi Baptist youth night in August.

Nelson has been in the music

business since the mid 1960s. He and his wife own and operate Gulfstate Music Supply Company, a mail order church music distributing company and publishing company.

Nelson said the purpose of the company is to produce music for the Lord. He said the company is interested in songs that can be judged to be theologically sound, that have an evangelistic impact, that seem to be divinely inspired, and that present messages. The partners in the business get their ideas for compositions from scripture; from sermons; from experiences; and from books, articles, periodicals, and other such sources, he noted. One idea came from a Faces and Places column by Anne McWilliams in the Baptist Record titled "Sunflower Christians." It was the inspiration for a song written by Mrs. Colbert titled "Sunshine Christian."

Mrs. Martin has been a frequent accompanist at Mississippi Baptist Evangelism-Bible conferences and during special weeks at Gulfshore Baptist Assembly.

Other songs scheduled for publication are "The Desert Shall Blossom Like the Rose," written by Mrs. Martin and based on Isa. 35:1, and "Lift Up the Name of the Lord" by Billy Causey of Jackson. Smith's song, "May Your Roots Go Deep," is based on Eph. 3:17-21.

Nelson said the company will welcome manuscripts from other Christian composers. The address is P. O. Box 4864, Jackson 39216.

Southeastern faculty supports president

WAKE FOREST, N.C. (BP) The faculty of Southeastern Baptist Theological Seminary, Wake Forest, N.C., unanimously adopted a resolution of support for President W. Randall Lolley and renewed their commitment to "fulfill our calling."

The resolution, adopted at the regular monthly meeting of the 38-member faculty, cited Lolley for "providing significant leadership for this seminary and throughout the Southern Baptist Convention in a time of grave challenges to our evangelistic, missionary and educational work."

Lolley's commitment of time, talent and energy was seen as "a source of encouragement and inspiration" to the members of the teaching staff, according to the resolution.

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The original Thanksgiving meal

By Nathan L. Barber
Matthew 26:26-30

The Lord's Supper is the original Thanksgiving meal for the church. But, sad to say, this beautiful and meaningful ordinance gives evidence that it is losing one of its most important ingredients — thanksgiving! This means that the church must move immediately to correct this paradox, and re-introduce the vital ingredient of thanksgiving to the Lord's Supper.



There is nothing new about trying to retain a large portion of thanksgiving in the Lord's Supper. The term "Eucharist" first came to be identified with the observance centuries ago in an attempt to give the proper emphasis to thanksgiving. "Eucharist" comes from a Greek word which means "to give thanks."

The true fact

Barber One might sincerely ask the question, "Why should thanksgiving be so important to the observance of the Lord's Supper?" The answer is that the Lord's Supper gives the church an ever present and tangible reminder of what God has done for man through Jesus, the Christ. The bread and fruit of the vine represent for us the body and the blood of Jesus which he voluntarily gave as "a ransom for many."

The Scripture says, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." Appropriately, then, for one to share in such a holy meal always should make him sensitive to the fact that it is "by grace you have been saved through faith; and that not of yourselves, it is the gift of God." This redemption wrought by Christ is the only true foundation for the church's thanksgiving.

The false assumption

Although each of us has much in the form of material possessions for which to be thankful, the Christian's thanksgiving should not be based on what he possesses. In Luke 12:15 Jesus gives a clear and concise principle which exposes this false assumption. Jesus states the principle in this manner, "... for not even when one has an abundance does his life consist of his possessions." However, the world, as well as the church, has spent the better part of the past 2,000 years trying to prove that Jesus was wrong.

The truth affirmed

In God's family, then, thanksgiving is correctly based on what God has done for man in Jesus Christ, not on how much one has or has not accumulated. In this manner everybody, whether rich or poor, white or black, well known or little known, American or not, comes as an equal to a time of thanksgiving. It is a truth which should encourage Christians everywhere to approach Thanksgiving dinner and the Lord's Supper with much more reverence and thanksgiving!

Nathan L. Barber is pastor, First Church, Bay St. Louis.

Homecomings

Horseshoe, Tchula: homecoming, Nov. 11; Sunday school, 10 a.m.; morning worship, 11 a.m.; James C. Carr, message; lunch to follow service; fellowship in the afternoon. S. W. Davis, pastor.

Immanuel Church, Vicksburg: homecoming Nov. 10 and 11; Saturday night, special music and congregational hymn singing and message by Nelson Crozier, former minister of youth and former interim pastor; Sunday, Nov. 11, special classes for adult and youth departments; something special in children's church; Henry Rushing, former pastor will bring morning message. Randy Stroud, leading music; dinner will follow the morning service and dedication of the new property.

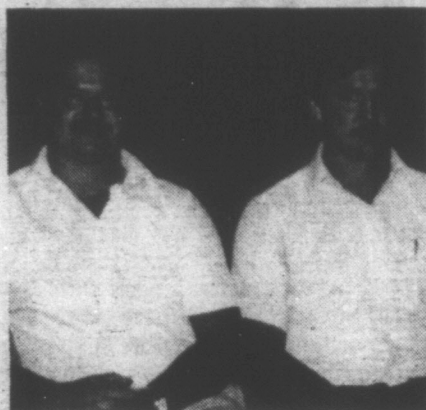
Evansville Church, Coldwater: Nov. 18, homecoming; Sunday school, 10 a.m.; worship, 11 a.m.; Trennis Grubbs, former pastor, bringing the message; dinner served and singing in the afternoon; Ed Campbell, pastor.

Swiftwater Church (Washington): homecoming, Nov. 18; guest speaker for the day will be former interim pastor John Read; music provided by The Messengers; covered dish lunch after morning services. Gene Foshee, pastor.

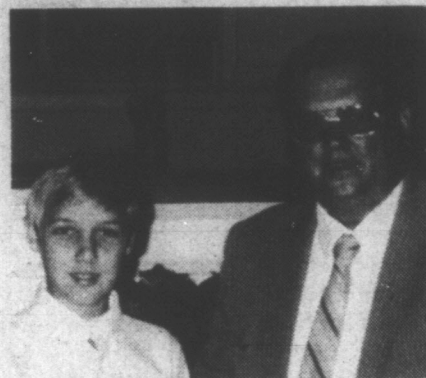
Byram Church, Jackson: homecoming, Nov. 11; Sunday school, 9:45 a.m.; worship, 11:00 a.m.; Ginnie McMillan, former staff member, guest speaker; Richard Sparks, leading music; afternoon services with musical entertainment will be held following dinner in the Family Life Center; Ken Harrison, pastor.

Dixie Church, Hattiesburg: homecoming, Nov. 24 and 25; Saturday night, Nov. 24, supper at 6:00 and music by The Hub City Quartet; Sunday, Nov. 25, services will begin at 10:30; special guest, Marcus Smith, former pastor, bringing the message; covered dish dinner will be served at 12:45. Billy G. Johnson, pastor.

First Church, Wiggins: 88th anniversary; Sunday, Nov. 11; distribution of the first published history of the church; morning service, 10:55; Wilbur Swartz, retired professor of preaching, New Orleans Seminary, bringing the message; other participants, two former pastors, James Street, pastor, First Church, Cleveland, and Ray Grissett, Mississippi Baptist Convention Board; dinner on the ground, 1 p.m.; church property on Red Creek; 7 p.m. service, dramatic and musical presentation depicting scenes from church history; reception follows, fellowship hall, items typical of life in the early days. Ernest K. Sadler, pastor.



Ellis Davis and Roger Dale Davis, sons of Mr. and Mrs. Houston Davis of Clara were recently ordained as deacons at First Church, Clara. Roger will serve a 7 year term and Ellis will serve an unexpired term of 5 years. Mitchell Smith is pastor.



Ricky Livingston, son of Mr. and Mrs. Pharris Livingston has a perfect attendance record of 6 years in Sunday School. Leonard Howell, pastor, awarded him with a pin recently in a morning worship service at Evergreen Church (Winston), Louisville.

MILL VALLEY, Calif. (BP) — Baker James Cauthen, who suffered a mild stroke Oct. 22, was scheduled to be moved to a rehabilitation hospital Oct. 26 for several weeks of therapy. The executive director emeritus of the Southern Baptist Foreign Mission Board reportedly has weakness on his left side and requires assistance in walking. His speech is slurred, but Mrs. Cauthen reports other brain functions appear to be normal. Cauthen, 74, has cancelled his speaking engagements for November and December. Other professors are covering the two classes he was teaching as visiting professor of missions at Golden Gate Seminary. He will undergo rehabilitation at Kentfield Medical Hospital, Kentfield, Calif.

LOUISVILLE, Ky. (BP) — Wayne Dehoney, 66, who was president of the Southern Baptist Convention 1965-66, has announced his retirement as pastor of Walnut Street Baptist Church in Louisville, Ky., effective Feb. 1, 1985, his 18th anniversary as pastor there. Following retirement, Dehoney said he hopes to write, to conduct conferences "in other downtown inner city churches," to continue to preach, to be involved in missions ministries overseas, and to do some teaching.

James "The Colonel" Tutor has worked for 20 years, in maintenance of the buildings at First Church, Pontotoc. The church marked his 20th anniversary on Nov. 4 by presenting to him a VCR unit for his television and holding a reception in his honor, after the evening service.

Names in the News



Mrs. Lorraine Kraker (second from left), secretary at First Church, Gulfport, recently retired after seventeen years. A member for forty-nine years, she has been visitation secretary, church hostess, and served actively in other areas of the church. The church presented her an orchid, letters from former staff members, a diamond pendant watch, and a monetary gift. Pictured with Mrs. Kraker are Billy Simmons, interim pastor, Merle Gray and Martha Frances Dugger, co-chairmen of the activities.



West Shady Grove Church, Eupora, honored and presented plaques to four deacons and Christine Bailey, Oct. 21 during the morning worship service. Marion Hodges, chairman of deacons was master of ceremonies. Pictured, left to right, Floyd Salley, deacon, 50 years; Lester Collum, deacon, 50 years; Christine Bailey, pianist and Sunday school teacher, 58 years; Preston Pearson, deacon, 50 years; and Bunyan Putnam, deacon, 50 years and Sunday school teacher, 56 years. Pictured in back, Larry Atkins, deacon; Marion Hodges, deacon; and Barney O'Neal, pastor.



Hebron Church, Meridian, is giving its pastor, Tommy Jones, and his wife, Mary, an all expenses paid, 10-day trip to Israel and Greece, for Nov. 17-26. Jones marked his fifth anniversary on Nov. 1 as pastor at Hebron, and this is the congregation's anniversary gift. Pictured, left to right, are Mrs. Jones, the pastor, and Mason Rasberry, chairman of deacons, who presented the check.

WOMAN: A PERSON OF WORTH



There is a contagious disease in America that is rapidly reaching epidemic proportion! Both men and women are susceptible but this disease seems to primarily afflict women. Symptoms of this disease include: Depression, loss of motivation, high anxiety, sense of being unwanted or unloved and a negatively distorted self-image. Although this disease is called by several names, its most accurate name is **LOW SELF-ESTEEM!**

WOMAN: A Person of Worth was written to help remedy the effects of this near fatal disease!

The Author, D.L. MITCHELL, received his Master of Divinity Degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas; Doctor of Ministry Degree from Luther Rice Seminary, Jacksonville, Florida. He has pastored for ten years and been involved in marriage counseling for eight years. This book is the result of his education, experience and care.



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Baptist Record

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The covenant with death

By Vernon L. Sikes, Yazoo City
Isaiah 28:1-31:9

"He tells us everything over and over again, a line at a time and in such simple words" (28:10). As I read that verse, a remark made by a member of my Sunday School class many years ago came to mind.

"It seems like the same thing's being said, over and over, when you read from the Old Testament," he complained. As soon as he had finished, another member retorted quickly. "But the people kept making the same mistakes, or maybe I should say, WE keep making the same mistakes."

Isaiah saw Judah from an angle that the nation's leaders were unable to perceive. God showed Isaiah that the nation was courting death as it failed to follow and depend completely on God. The situation grew worse with each generation.

I. A foreboding Israel (Chapter 28)
"Wake up, Judah! Look what's happened to Israel," Isaiah warned. The Israelites' trust in God had vanished. They had turned to the occult for guidance, and Judah was headed in the same direction. Why, even the priests in Jerusalem had sunk to unheard of depths of guile and vice.

But would they heed Isaiah's warnings? Despite its simplicity of the message, would they understand? On the contrary. They would scoff at God's messengers, saying, "Are we little children, barely old enough to talk?" (28:9). The foreign alliances in

whom the Israelites placed their faith would prove to be a tool of God's judgment (28:17-22).

II. A doomed Jerusalem (Chapter 29)

The people refused to take Isaiah seriously. After all, they worshipped God. They offered sacrifices. What else could God want?

The people had perhaps unknowingly hardened their hearts and their worship amounted "to mere words learned by rote . . ." (29:13). They had closed their ears to God and his holy word had become a closed book, because they paid him only lip service (29:11-16). There was no depth to the God-man relationship in Judah or in Israel.

That deplorable condition was only temporary, however, for "soon . . . the wilderness of Lebanon will be a fruitful field again . . ." (29:17). The people would become loyal to God, "they will fear . . . and praise the Holy One of Israel" (29:23).

III. Trust only in God (Chapters 30 and 31)

In hopes of avoiding defeat at the hands of the Assyrians, Judah had obtained alliance with Egypt. This was of major concern to Isaiah during most of his lifetime as he watched his country following a path of certain destruction. The Judeans yoked themselves with unbelieving nations (30:1), and refused to consult God in planning a future for their nation.

They would hear nothing of what God said through his prophets (30:10-11), but sought the tangible Egyptian strength (30:16). But in the end, the Egyptians would be of no consolation whatsoever. God, the One they wouldn't trust (30:9-12), would save them in the end (30:27-33; 31:5-9). "He will be with you to teach you . . . and if you leave God's paths . . . you will hear a Voice behind you say, 'No, this is the way, walk here'" (30:20-21).

God waits as a patient Father. His children run wild with the age's passions, and there seems no end to their evil doings, despite the years he spent in the loving care of their every need. They run hither and yon in search of security — some shred of worth, but they find it temporarily in the mighty symbols of the age, instead of in God's watchcare (31:1).

But he waits. He waits for that day when they will discard their temporal idols, when they will return to his steadfast protection (31:6-7). That is the day when God will subdue all nations and the flame of God will again burn brightly in Jerusalem (31:9).

The message is the same today. It's stated as simply as it was then. Why is it, then, that we refuse to hear? Why do we seek security in things other than in God? Would that we not become blind to God's warnings as did the Judeans and the Israelites when they made their covenant with death.

Using the Bible

By Charles E. Myers, Jackson
Acts 8:27-36

Last week we studied about using our personal testimony in witnessing. This Sunday we look at using the Bible in witnessing and center our thinking around Philip and the Ethiopian. The experience is an interesting one but to get the most from it we need to translate it into our own lives. Such an experience really begins in accepting the scripture for what it is, the divinely inspired word of God. It is God's revelation of himself and the authority by which all life is measured. Had Philip not accepted that, he could have never been used to help in this case. The vast majority of Southern Baptists believe the Bible to be inspired of God. In fact, I have never known a Southern Baptist who did not believe in the inspiration of the scripture and I have been around a good while.

The second fact was Phillip's willingness to be directed by the Holy Spirit. God said get up and go and Philip did just that. He did not ask God what he had in mind for him to do. He did not say he was too busy. He did not say he just could not witness. He did not use any other excuse. He got up and went.

The same Holy Spirit who urged Philip to go had prepared a man for

Philip to witness to. The man had a desire to know God but needed help. He was a man of influence and authority who had been to Jerusalem to worship. Perhaps there he had sought help and was turned away because he was not their kind of a person. Whatever it was, he had not found peace and was riding along reading from the scripture. This was an open door to Philip who immediately asked him if he understood what he was reading.

When the man said he did not understand and indicated he would welcome some help, Philip joined him in his chariot and began to share his knowledge with him. Notice that he did not argue. He did not make demands on the man, he simply helped him to see what Isaiah was saying. Some people have been so anxious for others to see what they see in the scripture that they fail to help them see what God says. Let us remember that this is God's word and our responsibility is to help others find what God is saying.

Notice that the scripture pointed to Christ. It always does. God reveals himself in the scripture, to be sure, but his final and complete revelation of himself is in Christ. The scarlet

thread that runs all the way through the Book is Jesus. The Old Testament which was the only scripture the Ethiopian had, prepared for and pointed to the Christ. The New Testament records the coming of Jesus, the sending of his followers out to share the message with the whole world, and the promise of a complete victory with the return of Jesus to claim his own. All scripture points to Jesus, "the lamb of God that taketh away the sin of the world." As we use the scripture we ought to make certain that we let it point always to Christ.

Finally, notice that the purpose of God here is redemptive. It always is. He did not send Philip down here to judge this man's moral life, his religious background, or his political leanings. He sent him down here to help this man come to know God's redeeming grace. The one thing that runs all the way through the scripture is God's redemptive purpose. At times some of us forget that. We look at people and see that they are not like us, so we withdraw from them and leave them alone. We even pass judgment on them in order to excuse ourselves of any responsibility for them.

This is not the way of God or of a child of God. God's deep desire is the

The Christian hope

By Bobby Lee, Tupelo
1 Thessalonians 1:1-3; 4:9-18

This three-session unit concluded the current study of the Letters of Paul. The unit included studies from 1 and 2 Thessalonians. The lessons deal with the Christian's hope beyond death, the way to get ready for the Lord's return, and a call to stand firm for moral and doctrinal truths in light of the teachings about the Day of the Lord.

"Church" in the New Testament refers to the people and not the building. Also, we should not understand the word in the modern institutional sense. It is not the church belonging to the Thessalonians. It is the congregation of God's people, composed of believing Thessalonians.

The church is described as being "in God the Father and the Lord Jesus Christ." The idea that Christians are "in God" or "in Christ" is typical of Paul. Perhaps the meaning of the phrase in this context is that they belonged to God and to the Lord Jesus Christ. This is what made them a church.

The normal greeting in a Hellenistic letter was a word which we may translate "rejoice." Paul substituted for it two great Christian words. "Grace" is the love of God which flows toward us no matter who we are or what we have done. It is the reason for our salvation and our relationship to God. "Peace" describes this new relationship which exists between believer and God and among believers themselves. It is the total well-being which flows from the new life of grace.

In his exhortations to the churches Paul usually put love and unity in the community ahead of his call for personal morality. In this section he reversed the order and turned to the matter of love only after talking about the need for sexual purity.

In the last part of verse 9 Paul changed to the usual word for "love" which flows from God. The Thessalonians had been "taught by God" to love their brothers.

Their love was inclusive — they loved "all the brethren throughout Macedonia." We may be sure that their love was manifested in concrete ministry to the needs of other Christians.

Apparently early Christians expected the Lord to return before they

died. In Thessalonica, some of the believers had already died. Evidently the church had some questions about this. What would happen to their brothers and sisters who were not alive when the Lord appeared?

In this passage Paul answered the question. He did not want his friends to "grieve as others do who have no hope." This does not mean that the believer will not be touched with sorrow. But it is a different kind of sorrow in that it is not the grief of despair.

For Paul, the future of believers after death was tied to the resurrection of Jesus. Christians believed that God had raised Jesus from the dead. They needed to be confident also that the relationship of believers to God in Christ was not terminated by their own death. The physical death of Christians presented no problem to the God who brought Jesus back from the dead.

The main point in the passage is his insistence that being alive at the return of the Lord will give no advantage to his readers. They will "not precede those who have fallen asleep." First, the Lord shall appear. Second, the "dead in Christ" will be raised. Third, all believers will be taken to "meet the Lord in the air."

The "cry of command," the "archangel's call," and the "sound of the trumpet" were typical features of descriptions of the end found in Jewish literature of the period. It is impossible for us to know what the "cry of command" was. Who gave it? Was it God's command for Christ to appear? Or was it the archangel's command to the dead to rise? We cannot give dogmatic answers to these questions. But Paul wanted the Thessalonians to believe that physical death was no problem for believers. This was Paul's message of "comfort."

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